

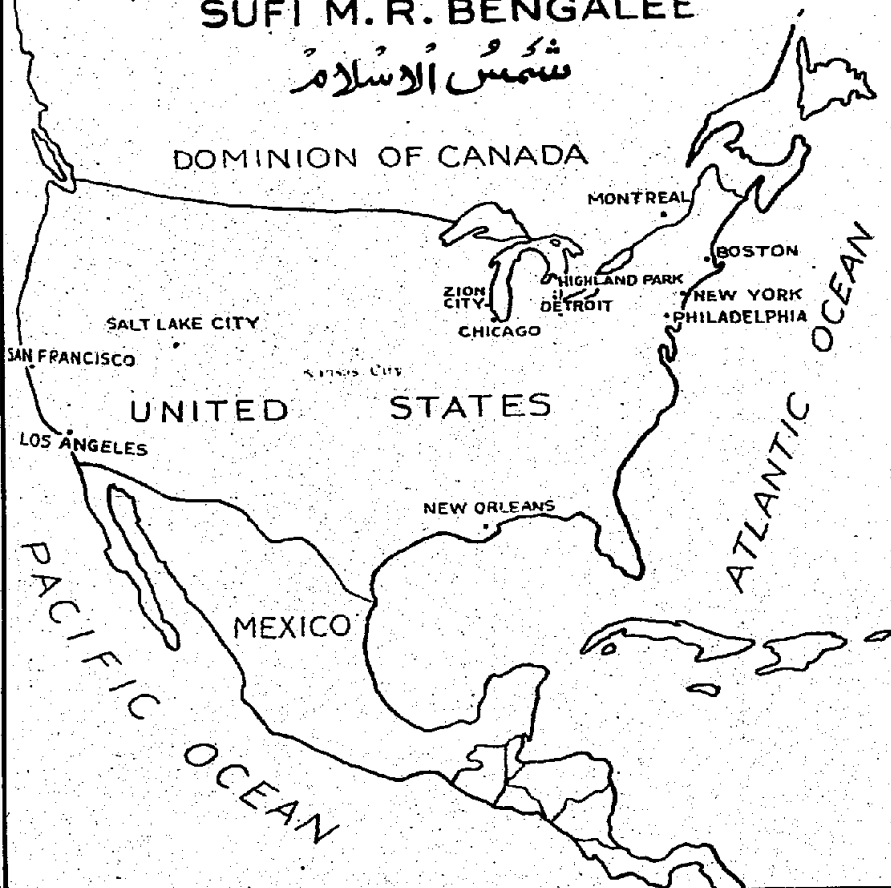
لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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THE MOSQUE OF KAIT-BEY,
CAIRO, EGYPT



*Mosque with Tomb of Kait Bey, built in the 15th Century.
It is regarded as one of the most beautiful and the purest
monuments of Egypt.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

The Verses From the Holy Quran

Ya Ayyuha-llazeena aamano-ttaquollaha haqqua tuquaa-tihee wa la tamootunna illaa wa antum muslimoon.

Wa'tasimoo bi hablillahi jamee-an walaa tafarraquoo wa-zkuroo ni'matallahi alaikum iz kuntum Aada-an fa allafa baina quoloobi-kum fa-asbahtum bi-ni'matihi ikhwanaa; Wa kuntum alaa shafaa hufratim-mina-nnari, fa anquaza-kum minha; Kaza-lika yubayyinullahu lakum la-alla-kum tahtadoon.

Wal-takum-min-kum ummatun yad'-oona ilal khairi wa ya'muroona bil maa'roofi wa yanhawna anil-munkar; Wa ulaaika humul-muslihoon.

Wa laa takunoo ka-llazeena tafarraquoo wa-kh-talafoo mim-ba'di ma jaa'-at-humul-bayyinaat; wa ulaa-ika lahum azaabun azeem.

Yawma tabyadh-dho wujuhun wa taswaddu wujuh. Fa-amma-llazeena-s-waddat wujuhu-hum: A kafartum ba'da imaanikum, Fa zuquo-l-azaaba bima kuntum takfuroon.

Wa amma-llazeena-b-ydh-dhat wujuhu-hum fa fee rahmatillah; hum feeha khaalidoon.

Tilka aayaatullahi natlooha alaika bil-haqq. Wa-ma-llahu yureedu zulma-llil aalaameen.

Wa lillahi maa fi-ssamaa-wati wa maa fil-ardh; wa ila-llahi turja-ul-unmoor.—(111-102-109)

Translation

O Ye who believe, fear Allah with a fear which is due to Him. And die not save when ye are resigned (unto Him).

And hold fast, all of you together, to the rope of Allah

and be ye not disunited. And remember the favor of Allah unto you, when ye were enemies and then Allah united your hearts and ye became brethren by His grace. And ye were on the brink of an abyss of fire and Allah delivered you from thence. Thus Allah maketh clear unto you His signs, so that ye may be rightly guided.

And let there be from among you a party who invite to goodness and enjoin what is right and forbid what is wrong. And it is they who will be successful.

And be ye not as those who became divided and dis-agreed after the manifest proofs had come unto them. And it is they for whom is a great punishment.

On the day when some faces shall turn white and some faces shall turn black. And as for those whose faces shall turn black, (it will be said unto them): Did ye disbelieve after your believing? Then taste the punishment for that ye disbelieved.

And as for those whose faces shall turn white, they shall be in the mercy of Allah. Therein shall they dwell for ever.

And these are the commandments of Allah; we recite them unto thee in truth. Allah willeth no injustice to the creatures.

And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.—(III—102-109)

SAYINGS OF THE MASTER PROPHET

Hazrat Ayesha relates, "One night when I awoke from sleep, I found that the Holy Prophet was absent from the bed. I went out in search of him and lo, he was in prostration in the mosque, praying to God in these words, 'O Allah, Thou art free from all defects, and Thou art the possessor of all excellences. There is none worthy of worship but Thee. I seek refuge with Thy will and pleasure from Thy wrath and displeasure. I seek refuge with Thy security from Thy punishment, and I beseech Thee to grant me Thy refuge. I possess not the power to enumerate Thy attributes and excellences. Thou alone hast the power to describe them.'"—(Muslim)

Abdullah Salam relates that the Holy Prophet said, "O people, propagate Islam, feed the hungry and pray at night when other people are asleep, then you will enter paradise, peacefully."—(Tirmudhi)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Hurairah relates that the Holy Prophet said, "Many people will enter paradise, whose hearts will be like those of the birds. In other words, their hearts will be free from envy, jealousy, ill-will and malice" (Muslim).

Jareer relates, "I made pledge to the Holy Prophet that I would be constant in prayers, pay Zakat—the poor-rate and would do good to all Moslems." (Bukhari)

It is related on the authority of Abu Hurairah that the Holy Prophet said, "All the good deeds of man is for himself except the fast which is for Me; I am the reward of it (fast). Fasts are shield and protection for him. If any one of you is fasting, he should not indulge in abusive language or in unnecessary talks. If somebody wants to quarrel with him, he should say, 'I am keeping fast.' By Allah in whose hands is Muhammad's life, the smell of the mouth of the man who fasts is sweeter to God than that of the musk. The man who keeps fast is blessed with two pleasures—one when he breaks his fast and eats and the other when he will meet his Lord."

—(Bukhari)

Abu Hurairah relates that the Holy Prophet said, "God deals with man in accordance with his faith and confidence in Him. Whenever man remembers God, He is with him right there. God becomes more pleased with His sinful servant at his repentance than a man becomes, when he finds his riding animal which he lost in a trackless desert, after he had despaired of finding it. When a man moves closer to God by one cubit, God moves toward him by two and when a man walks toward God, He runs toward him."—(Muslim)

—Continued on bottom of preceding page.

Excerpts From The Writings of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

Beloved ones! Walk in sincerity and truth, for pure must be the drop which will produce the pearl.

Friends! those who have entered my Bai't, may God grant both to you and me the grace to perform those things which will win His approbation. To-day you are few in number and despised in the world. You are passing a time of trial. This is in accord with the Divine Law which has been current since the beginning of the world. From every side attempts will be made to obstruct you. You will be persecuted in diverse forms. You will have to endure many a hard word. Every one who will injure you by word or by deed will consider himself as rendering a service to Islam. You will also be visited by trials from heaven, so that your probation might be complete. Listen then and remember! the way to your success and victory does not lie through dry disputations, answering sarcasm by sarcasm or abuse by abuse. If you adopt these courses, your hearts will get hardened and you will be left merely chopping at dry logic; which is hateful and offensive to God. Beware then! lest you draw upon yourselves a double curse from men and from God.

Know for certain that the mere cursing of men is of no consequence if not accompanied by the cursing of God. So long as God does not choose to destroy you, there is none who can accomplish your destruction. But if God happens to be displeased with you, there is none to afford you protection. How then to please Him and how to make Him our friend. The only answer He repeatedly vouchsafed to me was "Through Piety." Therefore, Dear brothers, strive for piety. Without deeds words are vain. Without sincerity deeds are useless. Piety consists in this that you should shun all evils and betake yourselves to God, and fulfil all minute requirements of righteousness. In the first place cultivate in your hearts the qualities of humility, purity, and sincerity and produce a spirit, patient, peaceful and meek. Know that the seed of everything good or bad first germinates in the heart. If

your heart is free from impurity, then your tongue will be free from foulness and so also your eyes and other limbs. Every light or darkness begins in the heart and gradually over-spreads the whole body. Therefore be careful and constantly examine your hearts. You have seen how the betel-seller repeatedly examines his leaves. He turns them round and round and cuts off chips that had begun to rot. So do you also constantly turn over before your mental eye your secret thoughts, your secret habits, your secret motives and your secret skills, and whichever of them you find unworthy, cut and cast off the same, lest it should defile your entire heart and make you liable to be rejected.

Next, endeavor and also pray to God for strength and resolution that the pious resolves, the pure ideas, the holy sentiments and the sacred desires of your heart may find fitting expression and development through your limbs and faculties and lead to a perfection of their virtues. Thoughts which arise in the heart but find no outward expression fail to elevate our lives. Realize in your heart the Greatness of God and keep before your view His Awful Majesty. Remember that in the Holy Quran there are given nearly 500 commandments. Therein indeed has been laid out a glorious feast suitable to your limbs and faculties and appropriate to various parties, conditions, age, intelligence, nature, advancement, and individual and collective difference of men. You should gratefully accept the feast and make due justice to all the dishes provided. Thus will you derive benefit from all those commandments. Whoever neglects any one of all these commandments, I tell him in truth, that in the final accounting the same will be demanded of him.

If you seek salvation, then adopt the religion of humility and meekly submit your neck to the yoke of the Quran; for the wicked shall be destroyed and the rebellious shall be cast into hell. He who humbly submits his neck shall be saved from death. You must not worship God for the sake of winning a happy life on this earth. Such a motive will bring you to many a pitfall. But you should worship Him because worship is a duty you owe to your Creator. What is desirable is that your entire life should be one continuous worship. The good deeds you do should be prompted by the one desire of winning the pleasure of the Real Beloved and the True Friend. Any aim lower than this will give occasions for many a slip. (Izalai-Awham).

The Fast of Ramadhan

Islam enjoins upon every adult Moslem the duty of keeping fast during one month—the month of Ramadhan, every year. The Holy Quran describes the object of fasting as:

“That you may exalt the greatness of Allah for having guided you, and that ye may learn to be grateful” (II-185). In other words, one object in view is being relieved from the necessity of preparing and eating food and having more time to spare, men should pay greater attention to spiritual matters and should remember God oftener. Another object is that the pangs of hunger and thirst should help men realize the value of the favors and bounties of God which they ordinarily enjoy and should render them grateful to God. Man does not value that which he possesses, and he learns the value of it only when he loses it. Most people never realize that sight is a great blessing of God, but when they lose it they realise the value of it. Similarly when a man abstains from food during a fast and suffers from hunger, he begins to realise how many comforts God has bestowed upon him, and that he ought to employ such a comfortable life in good and useful occupations and should not fritter away in trivial pursuits.

Again, God says, that the object of fasting is that you should attain *Taqwa* (II-183). The word *Taqwa* is used in the Holy Quran in three senses. It signifies pain, security from sin and the attainment of a high spiritual level. Fasting produces all these three effects. At first sight it appears paradoxical to say that fasting saves a man from suffering, for fasting itself imposes a certain amount of suffering on man. But a little reflection would show that fasting teaches men lessons which secure their national welfare. The first lesson is that a rich man, who never suffered hunger or privation can never realise the sufferings of his poorer brethren who have very often to go without food, but when he is keeping fast himself he knows what hunger is and can imagine all that the poor have suffered. This produces in his mind a wave of sympathy with the poor which finds vent in measures calculated to ameliorate the lot of the poor, the natural result of which is an increase in the national welfare; and it is obvious that the welfare of the individual is bound up with the welfare of the nation. Another aspect of fasting is that Islam does not wish to encourage in its followers sloth and laziness and disinclination

to bear hardships. On the contrary it desires them to be ready and able to accept all manner of privations and inconveniences in times of need. Fasts habituate the Moslems to bear hunger and thirst and restrain themselves in all their desires and passions, and those who faithfully carry out this command never become lazy or self-indulgent.

Again, fasting secures one against sin, for sin is born of inclination toward material pleasures. When a man becomes accustomed to a course of conduct it becomes very difficult for him to renounce it. But when a man who is able to give up a habit or a course of conduct at his will never becomes its slave. A man who gives up all material pleasures which sometimes draw him toward sin, for a whole month, to seek the pleasure of God, and learns to exercise self-control and self-restraint, can easily overcome temptations to commit sin.

Again, as during the month of fasts a man has to rise during the latter part of the night for his breakfast, he gets extra opportunities of prayer and worship which speed him in the path of spiritual progress, and when he sacrifices his ease and comfort for the sake of God, the latter strengthens his spirit and draws him toward Himself." (The True Islam).

For the good of our readers, we give below rather the more important regulations of the Fast of Ramadhan:

(1) It is incumbent on every adult Muslim, man or woman, to fast in the month of Ramadhan, except a sick person, or one who is on a journey. A woman in her periods, must not fast. But omissions in these cases must be made good in other days. Aged people; those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose nursing periods and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, or one who is constitutionally so weak as not be able to fast, may atone for their omission by feeding a man twice a day throughout a month of Ramadhan.

(2) It was the Holy Prophet's practice to take a meal in the latter part of the night before beginning the fast. This meal is called *Sahri*. Observance of *Sahri* though advised, is not an essential condition of fasting. Not having been able to take *Sahri*, is not an excuse to omit a fast. *Sahri* meal should preferably be taken immediately before it is time to begin fast.

(3) Eating or drinking, or doing something unintentionally, which otherwise would break the fast or doing so not

knowing that one is fasting, will not render the fast invalid. If, however, the fast is broken under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be included in the count and will have to be made up by observing an extra fast after the month of Ramadhan.

(4) A fast lasts from early dawn (when the eastern horizon is lighted up, before actual sunrise) till actual sunset.

(5) Eating, drinking, smoking, taking snuff or medicine, or an enema, are all forbidden to a fasting man and so are sexual relations.

(6) If a nursing woman or one with child is strong enough to fast without injuring the health of the child, she may do so. If she does not she must fast instead in other days.

(7) The Ramadhan begins with the appearance of the moon and ends with the appearance of the moon of the next month, i.e., *Shawwaal*. If however, the moon is not visible on account of clouds, etc., *Sha'ban* which is the month previous to Ramadhan should be allowed 30 days, and then the Ramadhan fasts should be begun. Similarly Ramadhan should be allowed to run 30 days if there is no moon or if it is not visible on account of clouds, etc., on the 29th. In this case 'Id should be observed after completing 30 fasts.

(8) A man intentionally breaking fast of the Ramadhan, or not fasting in Ramadhan, without there being for him any excuse, is guilty of a great sin, and the penalty is 60 continuous fasts for every fast broken or omitted, or if he is not capable of that, to feed 60 poor people.

(9) The Moslem world is very particular in observing the *Tarawih* prayer during Ramadhan, which is the same as the ordinary *Tahajjad* prayer. It is customary to recite in this prayer the whole of the Holy Quran from beginning to end, in installments, during the 30 days of Ramadhan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. *Tarawih* prayer may also be offered like ordinary prayer in 8 Rakats made up of 2 or 4 at a time. Some people also observe 20 Rakats. The prayer is preferably offered in the latter part of the night. It may also be offered after *Isha* prayer and before the saying of *Witr*.

(10) Pious Moslems also observe the concluding 10 days of the Ramadhan as a period of special prayer, and remembrance of God. This period, day and night, is spent in a

mosque in prayer and meditation and pious discourses—the people observing it going out only to answer calls of nature. This retirement is called *'Itikaf*.

(11) One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for complete days one may or may not fast. This rule applies only to the obligatory fasts, i.e., of the month of Ramadhan. Omissions have to be made up later during other days.—The Sunrise, Lahore, India.

The Moslem Call To Prayer

By Sufi M. R. Bengalee

The history of the revelation of AZAN or the Moslem Call to Prayer is very interesting. In the beginning, there was no formal call. The worshippers assembled at different times for devotions and that occasioned much confusion. After the Mosque of the Prophet had been built in Medina, the question arose as to the method in which the faithful should be summoned to prayer. The Holy Prophet Muhammad held a consultation in which the question was discussed. Some suggested the Christian bell while others the Jewish trumpets; still others proposed that a fire should be lit on some high place. None of these proposals met with the Prophet's approval. At last Omar came forward with the suggestion that someone should be appointed to call the faithful to prayer. The Prophet accepted the proposal and appointed Bilal, who had a loud and powerful voice, to perform this sacred duty. The words used were these:

Assalato Jamia-tun.

This simple call continued for some time, not only for summoning the faithful to prayer but on other occasion of public gathering.

Finally, Abdullah Ibn Zaid, one of the companions of the Holy Prophet had a dream in which the words of the Call to Prayer in its present form were revealed to him. Abdullah communicated his dream to the Prophet who said, "This is from God" and instantly adopted it. The Holy Prophet commanded Abdullah to teach these words to Bilal. History tells us that when Omar heard the Call as given by Bilal, he hastened to the Prophet and related, "O Prophet of Allah, last night identically the same words were revealed to me in a dream as were uttered by Bilal in his Call to prayer." This

was an additional support of the divine origin of the sacred institution. Since that moment, the same celebrated Call to Prayer has sounded five times every day from countless minarets throughout the Moslem world.

"This Azan or Call to prayer is a point of special excellence of Islam. Instead of ringing the bell or blowing the trumpet, or similar other mechanical methods, Islam has adopted a rational mode of Call to prayer. It is a fact that the resonance of the human voice is more capable of communicating emotion than the most perfect metal instrument of music. The words are impressive and pregnant with meaning as to mark the mode as the only one worthy of the nobility of the human intelligence. Azan or the Call to Prayer, is the cry of the Islamic soul. It is the whole Islamic religion couched in a few words."

The Azan or the Call is announced by the Muazzin (the person who gives the call to prayer) in a loud and melodious voice with his face turned toward the Ka'aba which is in Mecca. It runs as follows:

Allaho-Akbar.

Allaho-Akbar.

Allaho-Akbar.

Allaho-Akbar.

Ash-hado Alla-ilaha illallah.

Ash-hado Alla-ilaha illallah.

Ash-hado Anna Muhammadar Rasoolullah.

Ash-hado Anna Muhammadar Rasoolullah.

Hayya-ala-ssalah

Hayya-ala-ssalah

Hayya alal Falah

Hayya alal Falah

Allaho Akbar.

Allaho Akbar.

La ilaha illallah.

TRANSLATION

Allah is most great.

Allah is most great.

Allah is most great.

Allah is most great.

I bear witness that there is none worthy of worship but Allah.
I bear witness that there is none worthy of worship but Allah.

I bear witness that Muhammad is the messenger of Allah.
I bear witness that Muhammad is the messenger of Allah.

Come to prayer
Come to prayer

Come to Success
Come to Success

Allah is most great.
Allah is most great.

There is none worthy of worship but Allah.

In the early morning prayer, the following is added after the words, Hayya alal-Falah—Come to Success:

Assalato Khairum Minan Nawm.

Prayer is better than sleep.

The Changing of the Quibla

By Sufi M. R. Bengalee

The word Quibla signifies the point or the direction toward which people turn their faces while at prayers.

It is indispensable for all the Moslem devotees to have one and the same Quibla. Otherwise, there would be confusion and the scene of the congregational prayers would present a most disturbing spectacle. Furthermore, the uniformity of the Quibla symbolizes the uniformity of action and belief and the unity of purpose and goal.

In the beginning of his ministerial career, while MUHAMMAD was in Mecca, he followed the Quibla of the Christians and the Jews who were regarded as the people of the Book. In other words, while offering prayers, the Prophet and his companions stood facing the temple in Jerusalem. He continued to do so until he received the explicit word of God, directing him to change the Quibla from the temple of Jerusalem to the sanctuary of the Ka'aba in Mecca, which had been the Quibla of his forefathers from ancient times. The Holy Prophet received divine revelation in this regard while he was in Medina, about sixteen months after the Hijrah.

Though MUHAMMAD at first followed the Quibla of the children of Israel, in his heart of hearts, he entertained a strong desire to have the Ka'aba as the Quibla because the Ka'aba was the first house dedicated to the worship of the One, True God, built for the unification of all mankind. And it was the Ka'aba which was built by the ancestors of the Arabian people—Abraham and Ishmael and thus vividly brought the reminiscences of the sacrifices made by them. It inspired the devotees with the highest ideals of worship and sacrifice. Again, the Ka'aba was in Mecca which enjoyed the proud distinction of being the birth place of MUHAMMAD and of Islam. Hence, the Ka'aba had the prior right to be the Quibla of the Prophet and his followers.

The verses of the Holy Quran dealing with the change of the Quibla from the temple at Jerusalem to the sanctuary of the Ka'aba in Mecca are as follows:

"The fools from amongst the people will say, 'What hath turned them from the Quibla which they formerly had? Say: Unto God belongeth the East and the West. He guideth whom He pleaseth to the straight path. . . . And We appointed the Quibla which ye formerly had only that we might know him who followeth the prophet, from him who turneth back on his heels. In truth, it was a hard test save for those whom Allah guided.

. . . We have seen the turning of thy face to heaven (for guidance O MUHAMMAD); verily, we shall make thee turn toward a Quibla which is dear to thee. So turn thy face toward the sacred house of worship and ye (O Moslems), wheresoever ye may be, turn your faces toward it. . . . And each one hath a direction toward which he turneth; so, vie with one another in good deeds. Wheresoever ye may be, Allah will bring you all together. Verily, Allah is powerful over all things." (II—142, 143, 144, 148)

It must be noted that the Quibla is a physical necessity for the observance of prayer and for the realization of the uniformity of action and the unity of purpose, as has already been pointed out. The Ka'aba has never been regarded by the Moslems to have possessed any divine attribute. No petition or prayer has ever been addressed to it. The Holy Quran vividly describes this fact in the following verses:

"It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah

and the Last Day and the Angels and the Scriptures and the Prophets: and giveth his wealth for love of Him, to kinsfolk and to orphans and the poor and the wayfarer and to those who ask, and to set slaves free; and observeth prayers and payeth the poor-rate. And those who keep their promises when they make them and are patient in tribulation and adversity and in time of stress. These are they who are true and these are they who are God-fearing." (11-177)

It has been asserted by some perverted western writers that MUHAMMAD at first followed the Quibla of the Jewish people with a view to conciliate the Jews. When all his efforts proved failure in his object, he changed the Quibla from the temple of Jerusalem to the sanctuary of Ka'aba in order to win the Quraysh of Mecca.

It must be pointed out that Mecca was the Holy City of the Quraysh whereas Medina was the stronghold of the Jewish people. If the alleged assertion were true, MUHAMMAD ought to have made the Ka'aba his Quibla while he was in Mecca and while in Medina, he would have followed the Jewish Quibla. But precisely reverse had been the case.

The truth is that nothing could be farther from the Prophet's thought than to conciliate either the Jews or the Meccans. In making the change of his Quibla MUHAMMAD was guided by the Word of God as he always was, in all matters of importance.

A MIGHTY PROPHECY

Let the whole world bear witness that I prophesy in the name of the Lord of the earth and the heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching, nay, are very near when the religion (ISLAM) preached by me will be the only religion that will be regarded with honor upon the face of the earth. The Almighty God will bless this religion (ISLAM) and this system in a wonderful manner, and will destroy every one who thinks of destroying it. The victory which it (ISLAM) will gain will be a lasting victory, and its supremacy will continue to the end of days. — (Hazrat Ahmad.)

Facts and Forces

Modern Turkey:

"Unless I had gone to Turkey and seen for myself, I would not have believed it. I did not believe it when I was told by the few who had seen it."

"I could not be persuaded that the corruption, inefficiency and procrastination which characterized the government of the country in which I had served a quarter of a century ago had wholly disappeared, and that the revolution had "changed all that." But so it is, it has all been swept away and a new Turkey has appeared in which I can recognize nothing of the old Turkey—except of course the same hospitable, simple and attractive people."

"Of all the revolutions which have taken place since the end of the war, not one, I venture to assert has accomplished what this one has, and broken so few heads in the process."

"Let us look first of all at a few of the surface changes. In old days when I thought of Turkey my mind always went to brigands! For example, I remember the days when I lived in a suburb of Smyrna, and as a gendarmerie officer, was called on to provide an armed escort for the "carriage Convoy" of girls and their partners going to a dance in town. And I remember the night when the brigands pounced upon a young Englishman, took him to the mountains and demanded £10,000 ransom for him."

"Those were the days when foreigners going up country for a summer holiday obtained *Laisses Passer*—not from my gendarmes, but from the brigands who incidentally treated them with great courtesy. All that—both the picturesque and the perilous—has gone.

There are no brigands left except, perhaps, a few in the Vilayet of Sert, away in the southwest."

"Then again, casting my mind back twenty-five years. I think of epidemics. I never traveled up-country without encountering Cholera, Small Pox or Typhus. I remember one night sleeping in a Wayside Han, the principal guest-room of which seemed to be unusually well swept and garnished. When I commented on this to mine host in the morning, he said, "Oh yes. The room in which you slept is being used as Cholera mortuary. But when we heard Your Excellency was coming we emptied it and gave it a 'special clean-up.'"

Today Cholera has been stamped out; Typhus and Small Pox are very rare; and a vigorous campaign is being waged against other scourges."

"Again, consider the country's communications. Never shall I forget the old Turkish roads. In the summer of 1913 I disembarked at *Samsun* and engaged a *Yayili* (a light spring wagon) in order to carry out an inspection in the five contiguous provinces, a journey which promised to last three months. The first day out the horses fell through a hole in the road, the pole snapped, and we had to fashion a new one from the neighbouring forest. That—and much more—was travel in those days. The other day I visited the same provinces, and did the journey in great comfort by road and rail and took only ten days."

"Among the visible changes to be noted are the large number of well-built schools—elementary in the villages and *lycees* in the larger towns; town-planning of old towns and the rapid building of new—of which, Ankara, a village when I last saw it, is, of course the most noticeable example; and the large number of new factories established. I visited a sugar factory at *Turkal* where the provision of social amenities for the work people was as good as you could wish. Hospitals—one or two which I saw—were, as regards planning and equipment, better than anything I have seen in this country. Day nurseries, infant welfare centers and village clinics have been established at which a great deal of instruction in hygiene is given."

"These are some of the outward and visible signs of progress which strike the eyes as one goes through the country.

Admittedly they are as yet few in number but, such as they are, they are very good, and they are being built as fast as funds permit; and—what is so exhilarating in Turkey today—the extension of their social service is the favorite topic of conversation with all whom one meets."

"There can be little doubt that women are not little responsible for all this social activity; the women who today are to be met in every sphere of human activity—thirteen of them in Parliament. Gone are the black-veiled phantoms of old days, the heroines of *Pierre Lotis* novels."

"Where, however, I noticed the least change was in the

villages. Except for new schools and better water supply (a big exception indeed) the houses look much the same, and the agricultural implements and methods have changed little in the past twenty-five years. I commented this to a high Turkish official, who said, "Yes, it is true! We have not yet entered the villages." And he went on to explain to me some of the government's plans for the grouping of villages, the better to provide them with social services and to introduce co-operative farming and the common use of machinery."

"A start has already been made with the refugee villages built for peasants migrating from Rumania and elsewhere in the Southern Balkans. In the earthquake area too, the government is determined to seize the opportunity to resite a number of villages; to build better houses, and to purchase agricultural machinery in England—for which purpose a trade commission left Turkey while I was there."

"It is impossible to mention the many other reforms and improvements which strike the eyes, but there is one instruction, the *Halk Evi*, to which allusion must be made. The influence of the *Halk Evi* on "People's House"—is far reaching and has made as big a contribution to popular enlightenment as perhaps any other factor. There are 300 of these houses in Turkey. Here we should call them "Community centers." Their activities include art, music, concerts, lectures, conferences all forms of "further education", games (indoor and outdoor) and personal service to those in need especially to poor students.

Just recently *Halk Odalari*—"People's Rooms"—have been opened in villages which cannot yet aspire to the full program of a *Halk Evi*. The *Halk Evi* movement is supported by the people's party and by grants in aid either from the Central government, the province or the municipality. The personnel consists entirely of volunteers, men and women. In fact, it represents a widespread network of voluntary social service."

"A few words must now be added about other invisible but no less remarkable changes. In the administration, apathy, inertia and slovenly, out-of-date methods have gone. Officials are keen and—governors of provinces, at any rate—are relatively young. It may be that the foreigners still find that business is not completed with quite the speed to which they are accustomed in some other countries. But (thank goodness) Turkish "bureaucrats" can still find time for a talk over a cup of

coffee, and the "cult of efficiency" has not completely de-humanized them. And there is no corruption."

"The reason is not far to seek: salaries and wages are now regularly paid and justice can be obtained without resort to bribery. I remember one occasion twenty-five years ago when I went to inspect a detachment of gendarmerie in an up-country town, finding the officer commanding in prison in his own quarters. I lunched with him, being served by his men through the bars of the window, and learnt from him that his crime had been that he had taken his detachment's last month's pay. But, as one of his men said to me later: "We can hardly blame the Captain. He had not received his own salary, and he, too, has a wife and children to keep."

In a word—the whole spirit of the country has changed. The "sick man of Europe" is dead. In his place stands modern Turkey, proud of its achievements, energetic, full of hope, but modest—almost too much so. As a leading member of the government said to me: "In this respect we are like you, we are bad advertisers."

"How have these remarkable changes come about? The short answer is, "Ataturk." Of this there can be no doubt. To elevate women; to "disestablish" church; to remove the capital from its 500-year-old site to an up-country village; to abolish the fez (more than physical change), to replace Arabic by Latin characters (more than a literary change). These and the many more reforms could only have been made in fifteen years by the fiat of one man. And a remarkable man he must have been."

"For ruthless as he was in sweeping away rubbish and all that in his opinion retarded progress, he never seems to have gone too far; he always had his finger on the pulse of his people."

"How is it." I kept saying to myself, "that a whole people can change overnight from what I remember of them twenty-five years ago to what I see them today?" The answer I am persuaded, is that it is not so much that the people have changed as that, freed from the yoke of a corrupt and suppressive government, they have now for the first time been given the opportunity to display their true qualities."

A General Surveys Modern Turkey, By Brigadier General Sir Wyndham Deeds, Daily Telegraph, London)

Hitler and the Churches

(The following conversation occurred in 1933, shortly after Hitler had become chancellor of Germany.)

"I remember in every detail the conversation to be recorded in this chapter. It made an indelible impression on me. From it dates my inner revulsion against National Socialism. For now I began to understand the true nature and aims of this movement."

"A small sofa, a few chairs, a table: Frau Raubal, Frau Goebbels, Forster, Goebbels, and myself sitting in the room. Behind us the "leader," the newly appointed Reich Chancellor. He was leaning across his desk, turning over the pages of documents. Facing him were Julius Streicher and Wagner Munich.

It was Streicher who gave Hitler his cue in the conversation. I had not listened to the beginning of it and became attentive only when I heard Hitler's voice behind me getting louder."

The religions are all alike, no matter what they call themselves. They have no future—certainly none for the Germans. Fascism, if it likes, may come to terms with the Church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch, and annihilating it in Germany.

(Editor's Note: When Hitler uses the term "Fascism" he refers only to the Italian brand of dictatorial government.)

"The Italians are naive; they're quite capable of being heathens and Christians at the same time. But the German is different. He is serious in everything he undertakes. He wants to be either a Christian or a heathen. He cannot be both. Besides, Mussolini will never make heroes of his Fascists. It doesn't matter there whether they're Christians or heathens.

"But for our people it is decisive whether they acknowledge the Jewish Christ-creed with its effeminate pity-ethics, or a strong, heroic belief in God in Nature, God in our own people, in our destiny, in our blood."

After a pause, he resumed:

"Leave the hair-splitting to others. Whether it's the Old Testament or the New, or simply the sayings of Jesus, it's all the same old Jewish swindle. It will not make us free. We need free men who feel and know that God is in themselves."

Streicher or Goebbels made some remark which I did not catch—a question perhaps.

"You can't make an Aryan of Jesus, that's nonsense," Hitler went on. "What's to be done, you say? I will tell you: we must prevent the churches from doing anything but what they are doing now, that is, losing ground day by day.

"Do you really believe the masses will ever be Christian again? Nonsense! Never again. But we can hasten matters. The parsons will be made to dig their own graves. They will betray their God to us. They will betray anything for the sake of their miserable little jobs and incomes.

"Swastika for Cross"

Do you think these liberal priests, who have no longer a belief, only an office, will refuse to preach our God in their churches? I can guarantee that they will replace the cross with our swastika. Instead of worshipping the blood of their quondam saviour, they will worship the pure blood of our people.

"And when we have reached that point, Streicher, the churches will be crowded again. If we wish it, then it will be so—when it is our religion that is preached there. We need not hurry the process."

"I'm a Catholic. Certainly that was fated from the beginning, for only a Catholic knows the weaknesses of the Church. I know how to deal with these gentry. Bismarck was a fool. In other words, he was Protestant. Protestants don't know what a church is. In these things you must be able to feel and think with the people, know what they want and what they dislike.

"The Catholic Church is really a big thing. Why, what an organization! It's something to have lasted nearly 2,000 years! We must learn from it.

"Catholic priests know where the shoe pinches. But their day is done, and they know it. They are far too intelligent not to see that, and to enter upon a hopeless battle.

"No Martyrs"

"But if they do, I shall certainly not make martyrs of them. We shall brand them as ordinary criminals. I shall tear the mask of honesty from their faces.

"And if that is not enough, I shall make them appear

ridiculous and contemptible. I shall order films to be made about them. We will show the history of the monks on the cinema. Let the whole mass of nonsense, selfishness, repression and deceit be revealed; how they drained the money out of the country; how they haggled with the Jews for the world, how they committed incest.

The Young People

"We shall make it so thrilling that everyone will want to see it. There will be queues outside the cinemas. And if the pious burghers find the hair rising on their heads in horror, so much the better. The young people will accept it—the young people and the masses. I can do without the others.

"I promise you," he concluded, "that if I wished to, I could destroy the Church in a few years; it is hollow and rotten and false through and through. One push and the whole structure would collapse."

At the time, I regarded this whole speech as sheer braggadoccio, and as a concession to the pornographic Streicher. Nevertheless, it shook me to the depths. I had not supposed Hitler capable of so much cynicism.

Later I was to remember it many times—at the time of the currency trials, and then of the immorality trials of Catholic priests, the purpose of which was to brand them as criminals in the eyes of the masses and thereby deprive them in advance of the halo of martyrdom. It was a cunning, and as has since transpired, long-planned scheme, for which Hitler himself is solely responsible.

"The Protestants haven't the faintest conception of a church," I heard Hitler saying later. "You can do anything you like to them—they will submit. They're used to cares and worries. They learnt them from their squires. The parsons, when they were invited to the Sunday roast goose, had their place at the foot of the table, amongst the children and tutors. It was even an honor that they were not asked to sit at the servant's table.

"They are insignificant little people, submissive as dogs, and they sweat with embarrassment when you talk to them. They have neither a religion that they can take seriously nor a great position to defend like Rome."

(Des Moines Sunday Register
By Herman Rausching)

Prayers of Eleven Faiths

Moslem

I begin in the name of Allah, the Beneficent, the Merciful.
All praise belongs to Allah, Lord of the worlds.
The Beneficent, the Merciful.
Master of the Day of Judgment
Thee alone do we worship and Thee alone do we ask for help.
Guide Thou us on the straight path
The path of those on whom Thou hast bestowed Thy blessings,
excepting those on whom Thy wrath has descended and
those who have gone astray.

Buddhist

All praise be to the Lord, the Holy One, Perfect in Wisdom.
I go to the enlightened One for Refuge, I go to the Law of
Refuge
I go to the Brotherhood for refuge.

Christian

Our Father who art in heaven, hallowed be Thy name
Thy kingdom come, Thy will be done on earth as it is in heaven.

Confucian

Oh revere, Oh revere, God is glorious
Help me to bear this burden on my shoulders,
And show me the glorious virtue and conduct.

Hindu

Let us meditate upon the adorable light of the Divine Vivifier,
May He direct our minds.

Jain

Adoration to the Lord, the Destroyer of foes, the Supreme
God, the King of those who have attained victory.

Jewish

Hear, O Israel, the Lord is our God, the Lord is One.
And thou shalt love the Lord thy God with all thy heart
and with all thy soul and with all thy might.

Shinto

All ye men who dwell under heaven You will then enjoy this divine country
 Regard all beings as your brothers and sisters. Free from hate and sorrow.

Sikh

The One Supreme Being Immortal, Unborn, Self
 whose name is eternal Truth existent,
 The Creator, the Spirit, devoid of fear and enmity. Enlightener, the Bestower of grace,
 Glory be to Him.

Tao

To know the Eternal is enlightenment.
 The Divine way is the asylum of all things,
 The good man's treasure, the bad man's last resort.

Zoroastrian

Blessed was the Thought, and blessed was the Word, and
 blessed was the deed of the Holy One.
 Purity was the best gift. Happiness is to him who is pure for
 the sake of purity.

(Taken from World Fellowship)

Saying of the Master Prophet Muhammad

Abu Hurairah reports that the Holy Prophet said, "Man's good deeds in this world, are cut off with his death except three things. The first is such charitable works which continue after his death; second, his knowledge with which men profit after his death, the third, his good children who pray for him after his death."—(Muslim)

Today

By
Omar Cleveland

Yesterday cannot be summoned back. For it there is no return. It has served its purpose in our lives and vanished in the shades of night.

Today salutes you. Born new each morn, deathless, divine. To the door of opportunity, it holds forth the key. Let us strive to use it well.

Allah, the Beneficent, the Merciful, has bounteously given us Today to employ properly. Islam shows us the way to its realization.

In Islam there is a message of life—an inspiration and a whispering of life into the depths of slumbering humanity. All of its teachings aim at the development of our better nature. Five times daily a Moslem is enjoined upon to leave his worldly affairs and perform his devotions.

No peace can come to us unless our hearts find rest today. The peace of the future is hidden in the present moment. Tomorrow is a dream, a mirage that taunts the idle and the shiftless.

So much can happen in a day to upset our fortunes, our hopes and ideals. One moment we are sunk in the depths of gloom and despair, then the tide of affairs may shift us in another direction and our emotions soar to the heights of happiness and love and our lives will be so full of meaning and purpose and beauty that we will find a thin veil but cloaks our heaven.

How important is the present if we are to get the most out of life. Let us live worthily now. Our successes and failures matter little. Great sorrows are survived—troubles fade with the lapse of time and their poignancy in the end becomes only a dim memory.

When the sun sinks low in the golden reflex—we pause and muse, deep in the memory of the departing day. The shadows lengthen and twilight deepens upon the heights where late the sunlight blazed. Then darkness spreads its mantle over all.

Now all is quiet. Man's work is done. His petty strifes have ceased. Adown the endless corridors of time another day has joined the countless host of yesterdays.

Western Writers on the Holy Prophet Muhammad and Islam

"Much had been said of Muhammad's propagating his religion by the sword. The sword indeed: but where will you get your sword! Every new opinion, at its starting is precisely in a minority of one. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That he take a sword, and try to propagate with that, will do little for him. You must first get your sword! On the whole, a thing will propagate itself as it can. We do not find, of the Christian Religion either, that it always disdained the sword, when once it had got one. Charlemagne's conversion of the Saxons was not by preaching. I care little about the sword: I will allow a thing to struggle for itself in this world, with any sword or tongue or implement it has, or can lay hold of. We will let it preach, and pamphleteer, and fight, and to the uttermost bestir itself, and do, beak and claws, whatsoever is in it; very sure that it will, in the long run, conquer nothing which does not deserve to be conquered. What is better than itself, it cannot put away, but only what is worse. In this great Duel, Nature herself is umpire, and can do no wrong: the thing which is deepest-rooted in Nature, what we call truest, that thing and not the other will be found growing at last.

"Here however, in reference to much that there is in Muhammad and his success, we are to remember what an umpire Nature is; what a greatness, composure of depth and tolerance there is in her. You take wheat to cast into the Earth's bosom: your wheat may be mixed with chaff, copped straw, barn-sweepings, dust and all imaginable rubbish; no matter: you cast it into the kind just Earth; she grows the wheat,—the whole rubbish she silently absorbs, shrouds it in, says nothing of the rubbish. The yellow wheat is growing there; the good earth is silent about all the rest,—has silently turned all the rest to some benefit too, and makes no complaint about it! So everywhere in Nature! She is true and not a lie; and yet so great and just, and motherly in her truth. She

requires of a thing only that it be genuine of heart; she will protect it if so; will not, if not so."

"Muhammad was not a sensual man. His household was of the frugalest; his common diet barley-bread and water; sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak. A poor, hard-toiling, ill-provided man; careless of what vulgar men toil for. Not a bad man, I should say; something better in him than hunger of any sort,—or these wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not have revered him so! They were wild men, bursting ever and anon without right worth and manhood, no man could have commanded them. They called him Prophet, you say? Why, he stood there face to face with them; bare, not enshrined in any mystery; visibly clouting his own cloak, cobbling his own shoes; fighting, counselling, ordering in the midst of them; they must have known what kind of a man he was, let him be called what you like! No emperor with his tiaras was obeyed as this man in a cloak of his own clouting."

"Generous things are recorded of him: when he lost his daughter, the thing he answered is, in his own dialect, every way sincere, and yet equivalent to that of Christians, 'The Lord giveth, and the Lord taketh away; blessed be the name of the Lord'. He answered in like manner of Zaid, his emancipated well-beloved Slave, the second of the believers. Zaid had fallen in the war of Tabuc, the first of Muhammad's fightings, with the Greeks. Muhammad said, it was well; Zaid had done his Master's work, Zaid had now gone to his Master; it was all well with Zaid. Yet Zaid's daughter found him weeping over the body;—the old grey-haired man melting in tears! 'What do I see?' said she. 'You see a friend weeping over his friend.' He went out for the last time into the mosque, two days before his death; asked if he had injured any man? Let his own back bear the stripes. If he owed any man? A voice answered, 'Yes, me three drachms,' borrowed on such an occasion. Muhammad ordered them to be paid: 'Better be in shame now,' said he, 'Than at the Day of Judgment.'"

"Withal I like Muhammad for his total freedom from cant. He is a rough self-helping son of the wilderness; does not pretend to be what he is not. There is no ostentations

pride in him; but neither does he go much upon humility: he is there as he can be, in cloak and shoes of his own clouting: speaks plainly to all manner of Persian Kings, Greek Emperors, what it is they are bound to do; knows well enough, about himself, 'the respect due unto thee.'"

"Sincerity, in all senses, seems to me the merit of the Qur-an; what had rendered it precious to the wild Arab man. It is, after all, the first and last merit in a book; gives rise to merits of all kinds,—nay at bottom, it alone can give rise to merit of any kind—the Muhammadans regard their Qur-an with a reverence which few Christians pay even to their Bible. It is admitted everywhere as the standard of all law and all practice; the thing to be gone-upon in speculation and life; the message sent direct out of Heaven which this Earth has to conform to, and walk by; the thing to be read. Their Judges decide by it; all Moslems are bound to study it, seek in it for the light of their life—for these twelve centuries, it has been the religion and life-guidance of the fifth part of the whole kindred of Mankind. Above all things, it has been a religion heartily believed. These Arabs believe their religion, and try to live by it! No Christians, since the early ages, or only perhaps the English Puritans in modern times, have ever stood by their Faith as the Moslems do by theirs.—believing it wholly, fronting Time with it, and Eternity with it."

"To the Arab Nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterwards, Arabia is at Grenada on this hand, at Delhi on that;—glancing in valour and splendor and the light of genius. Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a Nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Muhammad, and the one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada! I said, the Great Man was always as lightning out of Heaven: the rest of men waited for him like fuel, and then they too would flame."

—Thomas Carlyle.

The Life After Death

By Sufi M. R. Bengalee

The Holy Prophet Muhammad expounded that life after death is not a new life. It is but the continuation of this earthly life. In the life to come, the human soul freed from all material and physical influences, commences its endless onward march which it prepares with its own doings in the course of its career on earth. The deeds done by man in this present life appear in an embodied form in the next life. The Holy Quran says:

"And We have made man's bird (actions) to remain attached to his own neck and We shall bring forth for him on the day of Resurrection a book which he will find wide open."

"And (it will be said unto him) Read thy book. Thy own self sufficeth today, as a reckoner for thyself." (xv11—13, 14)

The word "bird" occurring in the above verse is used metaphorically to denote the actions of man. For every action, good or bad, takes flight like a bird. The pleasure or pain which a man feels in the performance of an act vanishes. But at the same time it leaves indelible impressions which remain forever. Although the effects of man's actions remain hidden from human eye in this world, they will become palpable and manifest in the next. God will, as it were, turn them in the form of a book which man will be able to read clearly. In reference to the heavenly life, the Holy Quran says:

"On that day, the light of faith which is granted even here to the faithful men and women shall be seen running clearly before them and on their right hands." (Lv11-12).

In short, the life after death is the continuation of our life on earth, which we ourselves have created as a result of our actions.

This brings us to the conclusion that heaven and hell begin right from here. The Holy Quran says:

"One who is blind here shall be blind hereafter."

The blindness of the next life is without doubt hell. Those who are blind here shall be blind in the next world. Thus the verse proves that the spiritual blindness of this world also is hell.

Again, "O thou soul, that art at rest, return to thy Lord, thou being pleased with Him and He being pleased with thee. So enter among My servants and enter into My paradise." (xxx1x-27-30).

This refers to the highest point of spiritual progress of man. At this stage, the soul is freed from all weaknesses and frailties and is endowed with spiritual strength. It is inseparably united with God and cannot live without Him. The words, "O soul that has found rest in thy Lord, return to Him," shows that it is in this life, and not after death, that this great transformation is worked and an access to paradise is granted.

Now we shall throw light on the nature of the blessings of heaven and the tortures of hell.

It must be noted that, of all the false charges brought against the Holy Prophet Muhammad, nothing perhaps is commoner than the one that he advocated a sensual paradise. The man who founded a system of religion which makes the observance of prayer five times a day obligatory upon its followers, enjoins compulsory fasting and puts absolute veto upon all intoxicant, has been assailed as having propounded a sensual paradise!

Nothing could be more foreign to the lofty teachings of the Prophet Muhammad than a sensual heaven. Some of the most beautiful Quranic metaphors, allegories, parables and figurative descriptions regarding heaven and hell have been tortuously twisted to paint such an ugly picture. The Holy Quran summarily repudiates such baseless and erroneous notions. It expressly says:

"No soul knoweth that blessings are reserved as reward for their virtuous deeds."

The Holy Prophet elucidates the above verse when he says:

"The blessings of heaven are things which the eye has not seen, the ear has not heard nor has the mind of man conceived." (Bukhari)

It is obvious that it cannot be said about earthly things that the eye has not seen them, the ear has not heard them, nor has the mind of man conceived them. It naturally follows, therefore, that the blessings of heaven are all spiritual. The converse is true. That is, the punishment of hell is similarly spiritual.

The following verse of the Holy Quran is highly illuminating on this point: "And bear glad tidings to those who believe and do good deeds, that for them are gardens through which flow streams. Whenever they are provided therefrom with any fruit to eat, they will say, 'This is that with which we were provided before,' and they shall have its like given to them." (II-26).

In the above parable, the gardens and streams promised to the faithful correspond to faith and actions. Gardens stand for faith and streams for actions. Just as gardens cannot thrive without streams running through them, likewise faith cannot flourish without good actions.

The word "fruit" refers to the spiritual blessings which believers enjoy in this very world as the fruits of their good deeds. These spiritual blessings are really the blessings not of this but of the next world, and are granted to them as specimens of the bliss that is in store for them in paradise. And as the blessed in heaven shall have already tasted of the joys and thrills and wonders of the spiritual life, on this side of the grave, they shall be able to identify the fruits of the next life with those of the present one, and witnessing the close resemblance between the two, shall cry out "These are the fruits which were given us in the former life."

There is a seeming contradiction between the above statements. If the bounties of heaven are things, unseen by human eye, unheard of by human ear and unconceived by human mind, how can the faithful say when they will be granted heavenly gifts in the next world, "These are the fruits which were given us in the former life."

A careful reflection, however, reveals that there is no contradiction, if we interpret the word, "fruit," as meaning not the material and physical things of this world but things which belong entirely to the realm of the spirit. As we have already pointed out, the truly righteous enjoy in this world the spiritual blessings which are, in reality, the things of the next world, as a result of their good deeds and by the development of their fine spiritual qualities.

The following verses of the Holy Quran about heaven throw further light on the subject:

(Heaven is a place where there will be) 'Nothing vain nor sin.' (L11—23).

"Their prayer in it (heaven) will be: Holy art Thou, O Lord, their greeting therein shall be: Peace. And their last cry shall be: All praise be God, the Lord of the Worlds." (X-10)

"The love, will and the pleasure of God will be the greatest blessing in heaven." (IX-72)

"Their light shall run before them and on their right hands. They will say, 'O our Lord, perfect for us our light

and cover our weaknesses. Verily, Thou hast power over all things." (Lxvi—8).

In other words, the inmates of heaven will be surrounded by, and will continue to make progress in, the Divine light.

According to the religion founded by the Holy Prophet Muhammad, heaven is eternal and everlasting while hell is temporary. The object of the creation of man is that he becomes the perfect manifestation of divine attributes. This supreme purpose will be defeated, if the punishment of hell were to be eternal and if some people were to go on burning in hell-fire for ever and ever, without end. Hell is like a hospital where man will be placed so that he may be cured of those spiritual diseases which he contracted in this world as a result of his actions, and that he may regain his spiritual powers which he has impaired in this life on account of their misuse. When man has been cured of his spiritual maladies, the mercy of God will lead him to paradise. The Holy Prophet says:

"There will come a time over hell when there will remain none in hell and the easterly breeze will shake its gates."

Then man will start afresh on the path of development in a new life. Heaven is, therefore, the attainment of a life of everlasting progress and complete joy and happiness through union with God.

Mighty Signs of the Living God

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which will be so severe that destruction wrought by them will be unparalleled in the world's history, and will remind men of the destruction of the judgment day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction wrought on earth's surface that the world will not have witnessed it before. Many places will be turned upside down and they will present such scenes of devastation that one would think they had never been inhabited before. Other calamities of a terrible nature from earth as well as heaven will come upon men, so that the wise among them will be convinced of their extraordinariness. Then will they in great bewilderment begin to ask, what is going to happen? Many will be saved and many destroyed. The days are near, nay they are at the door, when the world will see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth, will also visit the earth. All this will be brought about because men have forsaken God, and with all their heart and all their soul, are bent low upon the world."

—Hazrat Ahmad.

Dr. M. M. Sadiq's Message to the American People

The chief concern of man in this life is with his Creator and Provider—Allah, the Great and the Merciful. From Him do we come and unto Him we have to return. Through His grace, He has been sending Guides and Teachers. (Call them Prophets, Messiahs, Avatars, Saints or Devatas, whatever you please) to lead His people to the Right path in all ages and in all countries, speaking different languages and differing in their ways and manners, according to the exigencies of the time but belonging fundamentally to one and the same teaching, the Great Truth of the loving Creator as well as of His Creation. The service of God lies in your service of humanity. Sympathise with all. Be kind. Keep your faith above the world. All are the children of God without any distinction of color, race or country. The Holy Quran is the final sacred Book of God to guide and unite all. Muhammad is the Master-Prophet, (upon whom be peace and blessings of Allah) Accept God's Prophet "Ahmad", the Promised Messiah and Mahdi, the servant of the Holy Prophet Muhammad and learn the way to God: Join the Ahmadiyyah Order, headed and guided by Hazrat Ameerul Mumineen, Mirza Bashirud-din MAHMUD AHMAD whose authorized missionary and representative Sufi M. R. Bengalee is now doing the work of the propagation of Islam in America. Help him and co-operate with him and Allah, the Great will bless you abundantly.

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